

The TREE
KNOWN

By its FRUITS.

John OR Matthew 1667

A Relation of the Sufferings of Oliver
Sansom of Boxford, in the County of Barkes,
eagerly inflicted upon him through the means of, and
by James Anderton Priest of Boxford:

WHEREBY

It may appear to all People in the Parish of Box-
ford, and elsewhere, where this shall come,
who may with moderation peruse it;

WHETHER

James Anderton do indeed walk in the Way of the Ministers of
Christ, or in the very exact Footsteps of the false Prophets and Decei-
vers, for hereby is he manifest, if it be lawfull to try him, and judge
according to the Rule of our Saviour Jesus Christ, who
hath said unto us, *By their Fruits ye shall
Know them, Mat. 7. 15, 16, &c.*

*Thus saith the Lord concerning the Prophets that make my People err, that
Bite with their Teeth and cry, Peace: and he that putteth not into their
Mouthes, they even prepare War against him, &c. Micah 3. 5.*

*The Nations shall rush like the rushing of many Waters: but God shall
rebuke them, and they shall flee far off, and shall be chased as the Chaff
of the Mountains before the Wind, and like a rolling thing before the
Whirlwind. And behold at Evening tide Trouble, and before the Morn-
ing he is not: This is the Portion of them that Spoil us, and the Lot of
them that Rob us, Isa. 17. 13, 14.*

Printed in the Year 1667.

Smith

2:55

5:00

10:16

965
11

The TREE
KNOWN

By its FRUITS.

John OR *Mellins* 1667

25/5/78
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Sansom of Boxford, in the County of Barkes,
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by James Anderton Priest of Boxford:

WHEREBY

It may appear to all People in the Parish of Box-
ford, and elsewhere, where this shall come,
who may with moderation peruse it ;

WHETHER

James Anderton do indeed walk in the Way of the Ministers of
Christ, or in the very exact Footsteps of the false Prophets and Decei-
vers, for hereby is he manifest, if it be lawfull to try him, and judge
according to the Rule of our Saviour Jesus Christ, who
hath said unto us, *By their Fruits ye shall
Know them, Mat. 7. 15, 16, &c.*

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Bite with their Teeth and cry, Peace: and he that putteth not into their
Mouthes, they even prepare War against him, &c. Micah 3. 5.*

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rebuke them, and they shall flee far off, and shall be chased as the Chaff
of the Mountains before the Wind, and like a rolling thing before the
Whirlwind. And behold at Evening tide Trouble, and before the Morn-
ing he is not: This is the Portion of them that Spoil us, and the Lot of
them that Rob us, Isa. 17. 13, 14.*

Printed in the Year 1667.

KNOWN

THE FREE

RELATIONS OF OLIVER

SAFELY, in the County of Bucks

WHEREBY

It may appear to all People in the Parish of Box

and elsewhere, which this shall come

who may wish to see the same

in the Way of the Ministers of

Printed in the Year 1667

m. f. B.
8-9-20

78032

T R E E K N O W N

By its FRUITS.

A Bout the beginning of the 4th Moneth (called June) 1665 one *William James* of *Denford*, called a Justice of Peace, was at *Boxford*, in the Parish where I live, and *James Anderson* the Priest of our Parish complained to him against me: whereupon *William James* sent for *Simon Godard*, called Churchwarden, and asked him if he saw *Oliver Sansom* at Church the three last Sundayes, who answered, he did not see him there; then *William James* caused the said *Simon Godard* to swear that he did not see me there; and when he had so done, the said *William James*, presently sent his Warrant to the Constable, which signified, that Information and Complaint had been made, and given in upon Oath, That *O. Sansom* did neglect to come to the Parish Church to hear Divine Service, &c. for which cause he did require me to come before him, to shew some reason of this neglect, or else to pay three shillings to the use of the Poor, &c. And when I appeared before him, I declared the cause and reason wherefore I could not come to their Worship; and yet, though I did not come there, I do in sincerity of heart worship the true God according as he hath perswaded my heart and conscience; (surely no man ought to be punished for so doing) Also I told him, that I did believe that he did desire the liberty of Conscience himself, to worship God as he was perswaded, and not to be compelled contrary to his own Conscience, and therefore he ought to allow it unto me, and words to the same purpose; yet notwithstanding he issued out another Warrant to distrain and make sale of my goods, and on the 13th day of the 4th moneth 1665. those Officers unto whom the Warrant was directed, went to the Priests house to consult about this business, where they were quickly set in a way, and presently came to my house, Viz. *James Basford* Constable, *William*

KNOWN

THE FREE

LIBERTY

Quaker

Rare

1777 BX

A Relation of the Sufferings of Oliver

Wendell, in the County of Bucks

by James Madison Smith of New York

WHEREBY

it may appear to all People in the Parish of New

York and elsewhere, what this shall come

to mind, and meditation brings it

to mind, and meditation brings it

to mind, and meditation brings it

to mind, and meditation brings it

to mind, and meditation brings it

to mind, and meditation brings it

to mind, and meditation brings it

to mind, and meditation brings it

to mind, and meditation brings it

to mind, and meditation brings it

to mind, and meditation brings it

78032

Printed in the Year 1867

T R E E K N O W N
By its FRUITS.

ABout the beginning of the 4th Moneth (called June) 1665 one *William James* of *Densford*, called a Justice of Peace, was at *Boxford*, in the Parish where I live, and *James Arderton* the Priest of our Parish complained to him against me: whereupon *William James* sent for *Simon Godard*, called Churchwarden, and asked him if he saw *Oliver Sansom* at Church the three last Sundayes, who answered, he did not see him there; then *William James* caused the said *Simon Godard* to swear that he did not see me there; and when he had so done, the said *William James*, presently sent his Warrant to the Constable, which signified, that Information and Complaint had been made, and given in upon Oath, That *O. Sansom* did neglect to come to the Parish Church to hear Divine Service, &c. for which cause he did require me to come before him, to shew some reason of this neglect, or else to pay three shillings to the use of the Poor, &c. And when I appeared before him, I declared the cause and reason wherefore I could not come to their Worship; and yet, though I did not come there, I do in sincerity of heart worship the true God according as he hath perswaded my heart and conscience; (surely no man ought to be punished for so doing) Also I told him, that I did believe that he did desire the liberty of Conscience himself, to worship God as he was perswaded, and not to be compelled contrary to his own Conscience, and therefore he ought to allow it unto me, and words to the same purpose; yet notwithstanding he issued out another Warrant to distrain and make sale of my goods, and on the 13th day of the 4th moneth 1665. those Officers unto whom the Warrant was directed, went to the Priests house to consult about this business, where they were quickly set in a way, and presently came to my house, *Viz. James Basford* Constable, *William*

Knight Tithing man, John Iremonger and Simon Godard Church-wardens, (so called) and John Winch Overseer of the Poor, all these, with some of the Priests children came to my house, and brought the Priests Scales, and weighed out twelve Tods of my Hay, and the Priest bought my Hay of them for three pence a Tod, and sent his man and fetched it away; yet this is to be noted, viz. This unjust Priest who bought my Hay (which was wrongfully taken away from me) at three pence a Tod, yet he rated the Tythe of the same Hay at six pence a Tod, and sued me for it, and recovered treble damage, and made a prey of my goods, as shall appear in its place.

*Shortly after the Priest meeting me in the Street, began to threaten me what he would do to me, if I would not pay him Tythes; he would throw me into Prison; but, said he, if I had been civilly dealt withal, and you had paid me my Tythes, I would not have been uncivil to you, and words to this effect; then I asked him if he were the man that had complained against me to *William James*; he said, he had complained against me, and would do so again; and further said, that for every Sunday I henceforth did neglect to come to Church, thou shalt be sure (said he) to pay twelve pence, as thy flat is on thy head.*

And on the 25th day of the 4th Moneth 1665. I was Excommunicated for not paying to the Steeple-house Tax, as it was reported.

*And on the 25th day of the 5th Moneth, called July, 65. the aforesaid *William James* sent another Warrant to require my appearance before him; but I being at that time at Reading to visit my suffering Friends in Prison, before I came home again, the time that was prefixed me by the Warrant was past, so that I did not go upon that Summons: But shortly after the said *William James* sent another very strict Warrant, being back'd on by the Priest; he was very eager against me, as if I had committed Felony; a Copy of which Warrant I have here set down.*

Barks ss. To the Constable and Tything men of Baxford, or to either of them.

Whereas Information and Complaint hath been made, and given in unto me upon Oath, that Oliver Sansom resident in your Parish, did upon the 2d, the 9th, the 16th, and the 23th dayes of this present July, being Sundayes, neglect to come to your Parish Church to hear Divine Service, contrary to the Laws in that case made and provided. These are there-

therefore in his Majesties Name to charge and command you, and every of you, to require the said Oliver Sansom to be, and in case of his refusal to bring him before me, and others his Majesties Justices of the Peace of this County, at our petty Sessions to be holden at Newbery this next Thursday, and in case he shall bide out of the way, so that you cannot give him notice personally of this Warrant before our said petty Sessions; then as soon as you shall meet him, the said Oliver Sansom, within your Liberty, you attach him, and forthwith bring him before me, that if he can he may shew some reasonable excuse for this his neglect, and to be provided to make due proof thereof, or else to pay 4 s. to the use of the Poor of your Parish, and to be further dealt withal, as to Law and Justice doth appertain, hereof fail you not at your perils. Dated at Danford in the said County, the 25th day of July, Anno Dom. 1665. W. James.

Now the Constable having this Warrant, he told me the day of appearance was the day called Tuesday following, but therein he did mistake, and by that means the Petty Sessions was past before I had sight of the Warrant, and though it was the Constables neglect that I appeared not at the punctual time mentioned in the Warrant; yet he fearing the displeasure of William James, compelled me to go with him afterwards to his house at Danford, where much was spoken concerning Worship and compelling thereto; but what was or could be said was in vain, seeing he was resolutely bent to go forward with his Enterprize; and after two or three dayes sent another Warrant to distrain my goods; and on the 16th day of the 6th Moneth, called August, 65. those called Churchwardens, with the Tything men, came when no body was at home, and went into my Barn, and took away my Fan, and carried it to the Priests house, while I with my Family was in the field at Harvest work; so that the Priest was the man to whom it must be carried, &c.

Then shortly after William James sent another Warrant to require my appearance before him, to shew some reasonable excuse for not coming to their Worship; and I considering that my appearing before him was to no other end, but to make his farther proceeding seem more legal, for what ever was said, he resolved to go on and bring his purpose to pass; I therefore went to the Tything man, who had the Warrant, and told him I was not willing to appear personally, but wisht him to carry my answer to him in writing, which accordingly he did, which was as followeth.

William

William James,

Whereas I have been accused to thee of a pretended neglect of coming to Church, &c. and thereupon thou hast sent a Warrant to require me to come before thee, to shew some reasonable excuse for this pretended neglect, &c. These are therefore to certify thee, or any other that shall question me on this account, that I have not only reason to plead for me in this matter, but I have the Law of God, and the Gospel of Christ, and the Testimony of the Saints and Servants of God recorded in the holy Scriptures, and also the Witness of God in my own Conscience to plead in my behalf; and seeing I have such a Cloud of Witnesses on my side, I have confidence towards God, and boldness to stand in the day of Judgment, which is begun at the house of God, and the Lord hath given me patience to endure what he shall permit unreasonable men to do unto me, *For all men have not Faith, 2. Thess. 3. 2.* And again, *The Devil shall cast some of you into Prison, Rev. 2. 10.* Yea, and all that will live Godly in Christ Jesus shall suffer persecution, *2 Tim. 3. 12.* And seeing there is no matter of Fact that I am accused with, so far as I understand, and I have been summoned to appear at the Bishops Court upon this same account, and there I am liable to answer, not that I do condemn any just Authority; but if no matter of Fact be proved, nor so much as charged against me, I suppose I am not liable to a tryal at two Courts; but if any matter of Fact can be charged against me, command my Accusers to be present, and I will appear at any time, if the Lord permit.

Oliver Sansom.

When *William James* had received this Letter, he without any more ado issued out another Warrant to distrain my goods, unless I would pay four shillings for not coming to their Worship; and on the 30th day of the 8th Moneth, called *October, 65.* *Simon Godard*, one of those called Churchwardens, took away a good Harrow, worth near seven shillings.

And toward the latter end of 10th the Moneth, called *December, 65.* *William James* issued out another Warrant, after his usual manner, and on the 29th day of the same Moneth, the said *Simon Godard*, took away two pieces of Pewter, because I came not to their Worship: Thus they took away my Goods threetimes for not going to their Worship, after I was Excommunicated therefrom; and the said

William

William James did threaten the Officers for not selling the Goods, who complained they could not sell them to the worth, he replied, that if they were worth twenty shillings, and they sold them for five shillings, he would bear them out in it.

And on the 28th day of the same 10th Moneth, 65. a Friend came to my house, who had a Testimony to bear for the Lord, and several Friends came there to wait upon the Lord, and some of the Town, my Neighbours, were there, who a long time had a desire to hear one speak of the things of the Lord, and I did let them know, and there came pretty many; and when the Friend had declared a pretty while, the Priest being informed of it, being at home with his Family, having some others at his house playing at Cards; but when they heard of a Meeting at my house, they left their Card-playing, and the Priest sent for the Tything man, who dwelt nigh him, to come away and break up the Meeting; but neither he nor the Constable were at home, for they were peaceably Assembled, with many others at my house, who not at all suspected the Priest should be hatching such a wicked device; but the Priest having no Officer to assist him, without any more ado, came himself to my house, only the Card-players came to assist him; and he began to threaten the people that they should go before the Justice, and some of the people being affraid because the Priest threatned them, would have gone away; but one *Francis Dayly*, the Priests Journey-man, stood and kept the door, and told them, he must know what they were before they went forth; and the Priest interrupted the Friend that was Speaking and Declaring the Truth, and demanded his name and place of abode, and charged the Constable to see them forth-coming the next morning; and the Priest being then passing away, called forth the Constable, and commanded him to set men to keep the Friend that spake, and another that came with him, until the morning; and some of the people hearing it, came in again, and caused the two strangers to go forth into the Orchard until the Constable was gone, and the Constable coming in against his will to apprehend them, and finding them not within, passed away. But the Priest, to prosecute his work which he had enviously begun, sent early the next morning the Parish Clark (*Lodewick Yeamons*, by name, one likewise that had much withstood the Truth) to *William James* for a Warrant, who presently answered the Priests end, or desire, granted and sent it to the Constable of the Hundred, requiring him to bring the Con-

Constable and Tything men of *Boxford*, and as many more as the Priests Messenger, the said *Lodowick Teamons* could name, that he saw at the Meeting, to appear before him and the others, called Justices of the Peace, at the Sign of the *Three Swans* at *Hungerford*, on the 30th day of the 10th Moneth 65. I being in the Warrant appeared with the rest, according to the contents thereof, and my Servant man also was intended by the Warrant, but they mistook his name, therefore he went not.

When we were come to *Hungerford*, and had staid there some time, there came three of those called Justices; viz. *John Elwes*, *William Dormer*, and *William James*, and when they had cal'd the Constable and Tything men, and others that were amongst them, where was one poor man which they promised to set free, if he would upon his Oath give them the names of the rest of his Neighbours that he saw at the Meeting, which the said poor man for fear of Suffering presently did; then they called me, and pressed me much to discover the names of the two Friends that kept the Meeting at my house, urging, that thereby I should free my self from suspicion of entertaining Jesuits and dangerous persons, tending to the disturbance of the Peace of the Kingdom; I told them they were known to be honest men, and were never suspected to be disturbers of the Peace, nor of doing injury or harm to any man; they answered, my words would not satisfiethem, nor clear my self, unless I would discover them; adding further, that if they were honest men what need I fear to tell their names; I answered, I was unwilling to tell their names, because I would not occasion their Sufferings; but if they would promise that they should not trouble nor molest them, I would presently tell who they were; *William Dormer* promised, that if they were honest men, they should not be medled with; so I told their names, and places of abode, and after some more words by way of Examination, they proceeded to the imposing of Fines, and fined *James Basford* 10 s. which they compelled him to pay down presently; and the rest they fined 12 d. a piece; and because I could not for Conscience sake stoop under them, as they did, to promise not to go to any more Meetings, and to confess my self guilty, as an Offender, in that which before the Lord, and all just men, I was innocent, they fined me 5 l. or else to endure three Moneths imprisonment, upon the first offence, so called; and not paying their demands I was sent Prisoner to *Reading Goal* for three moneths.

But

But yet this satisfied not the Priest, for within four dayes after I was committed, *William James* sent another Warrant for my man, for being at the forementioned Meeting (who had been at home but a little time since he was a Prisoner at *Reading*, being committed for two moneths to the house of Correction there, for being at Meeting) and he accordingly appeared, and *William James* committed him (*William Coules* by name) to the house of Correction at *Abingdon* for four moneths, for only being at home at his Masters house.

Now though I never came to hear this Priest, nor never had one penny worth of Service from him, yet he hath by force and violence gotten wages, ruling by force and cruelty over the Consciences of men, like those whom the Prophet was sent of the Lord to cry wo against, read *Ezek. 34.* his proceedings have been farther on this wise.

First I was summoned by a Subpenæ to appear at the Court of Exchequer at *Westminster*, and when I appeared according to the express words of the Writ, the 12th and 13th dayes of the ninth moneth, 66. there was none as I knew to prosecute, or lay any thing to my charge; and then he would not proceed any farther in the Exchequer, but procured a Justitious Warrant, so called, from the Sheriff of the County, and sent two Bailiffs, and took away my Horses, and kept them in the Bailiffs custody at *Newbury*, and put my Cows in the Pound, and lockt them in, and both Priest and Bailiff was so hard-hearted, that they took no order to give them any meat; so that if I had not carried Fodder to them, in all probability the Cattel might have suffered much, and have been lost: and then one of my Relations went to the under-Sheriff, and past his word that they should have the Goods when they demanded them; and thereupon, after they had kept them seven or eight dayes, they were returned to me again.

And on the 8th day of the 2d Moneth, 1667. the Sheriff kept his Court at *Abingdon*, whether this Priest repaired, and imployed a Lawyer, who drew forth a Declaration against me, wherein were many untruths; and some of my Relations caused an Attorney to make an appearance, and the Attorney said, that the Priest could not have a trial for Tythes in that Court, or words to that purpose; and I heard no more of this Law in four or five moneths, so that I was ready to think the Priest had let fall this Suit also: But on the 26th day of the 6th Moneth, 1667. he procured a trial in the same Court, which was so subtilly. and privately prosecuted, that I had no certain knowledge

of it, before the Bailiff came with an Execution, which was early the next morning after the Trial; and the Bailiff *Richard Smith* by name, suddenly approached, and search'd my house, and took away Three pounds of Money, and drove away all my Cows and sheep, amounting in all to the value of Thirty pounds, or thereabouts, and the single value the Priest sued for was Six pounds Eight shillings.

The unreasonableness of this Priest doth surpass most in this Nation; for there was one, who out of natural affection to me, sent to him, without either consent or knowledge of mine, by several of his Neighbours, men dwelling in the Parish of *Boxford*, that if he would take two indifferent men, and let them value what the Tythes of my Living was worth, he would be engaged to pay it, but the Priest would not, accept of it, but said, he would rout me out of the Town, or words to that effect; and also his envy and malice was so great, that he did even shew murther in his face; for on a certain time, calling me Heretic, he said to me, that if the King would but grant a Law, he would be the first man that would set a Faggot to my Tayl; and at another time he said, that if the King would grant a Law, he would be the first that would have me burnt; and again at another time he said the like words; whereby it is manifest what lodges in this mans heart, and what Papistical and Jesuitical cruelty he would act, had he a little more power, for it was they who exercised their cruelty in that way toward conscientious People, who could not pay them Tythes, and uphold them, as History do testifie, in setting Faggots to their Tayls and Burning them; and this it seems he would do, nay, he says, the first that would do it, if the King would grant a Law, which God forbid he ever should, for the tender mercies of *James Anderton*, and such as he is, would be very great Cruelty, as he already doth declare, which may be caution enough, any wise man would think, to the People of *Boxford*, yea, and all People in *England*, to beware of such men, and to mark, and take notice of them, what ever they may pretend, and how smooth and fair soever their words at some times may be, till their ends be accomplished; and I say the Lord give men understanding to consider.

Well, but farther also his envy hath been manifest in this particular; for after I was Excommunicated, as is before mentioned, he said, that none must have any thing to do with me, either to buy or sell, or the like, to which intent the Miller was forbidden to grinde my Corn; yea, the Priest threatened one man that did work for me, that if he did not leave

leave off working for me, he would present him into *Oxford Court*, and the severity of the Law should be prosecuted against him, and bid him work for me if he did dare; and the man, for fear of the Priest, left off, and did not dare to work for me any longer at that time; but, about a year after, the same man, almost forgetting the Priests threatenings, did work for me again; but it is evident the Priest had not forgot to deal wickedly by him, for he was presented, and the Parater came to summon him to appear; and the man being in doubt what should be the issue, and fearing the envy of the Priest, agreed with the Parater, and gave him money to prevent further trouble, &c.

One thing more I shall mention, which is this: As I was lately digging a Trench, or Gutter, under the eaves of my house, next the Mass-house yard, that the water might pass away, for the Tower formerly fell down, and the rubbish thereof lay so high against the side of my house, that it did much hurt: but when the Priest saw me there at work, he came on, with open mouth, as if he would have devoured me, and violently took the Mattock from me, and threw down my Garden bounds, on the side next the Steeple-house yard, flat on the ground, and caused the Trench to be filled afterwards; and with the clamor that he made several of the Neighbours came, and the Priest asked me before them, whether I would own that Letter I lately sent to him, I bid him produce it, and read it to them, for I would assuredly own it, but he would not produce it. The occasion of my writing this Letter to him was this: after he had taken away my goods for Tythes, as is before recited, some of my Relations saw that my goods were like to be sold under hand, they made an agreement with the Priest for to pay him twenty pound, and they to sell the Goods, and (as they say) the residue they will keep for him till another time, that he makes war again; but I do here testifie, that I am so far from consenting to this Agreement, or having any hand to bring about this conclusion, that to the utmost of my power I endeavoured to hinder and withstand it, as the Lord, who knows, bears me witness; and when this Agreement was thus patch'd up, there was a general Release under the Priests hand and seal sent to me, which I returned back again to him with this Letter, a Copy whereof follows.

James

James Anderton,

I Have lately received a general Release under thy Hand and Seal;
I much marvel thou wast so impudent, as first to Steal my Goods,
and Rob my House for Wages, though I never set thee at Work, and
then deceitfully thou makes as if I had paid thee thy demands, and
thereupon hast acquitted me. But be it known unto thee, thou Hypo-
crite, that I never consented to pay thee any thing, because I owed
thee nothing, and thy Release I return to thee back again, as a Testi-
mony against thy Deceit: But as for the Goods and Money that was
by thee violently taken from me, I can look upon it to be no other then
Theft and Robbery, which will assuredly be upon thy Account before
the righteous God, before whom I have committed my cause, whose
Truth and Servants thou hast reproached, and whose Worship thou
hast disdainfully opposed; for at *Chirvely* the 10th day of the 7th
moneth thou didst prefer Card-playing before the true Worship of
God; Oh, thou full of all subtilty, how thou perverts the right Way
of God, thou shalt assuredly feel the vengeance of God, and his fiery
indignation for these things, as thou hast done them, and with the
Murderer, Swearer, and Lyer thou shalt be shut out, except thou
Speedily repent: O Repent, Repent, if thou canst find a place.

*The 24th day of the 8th
Moneth, 1667.*

O. S.

And now *James Anderton* consider with thy self what thou hast
brought to pass by thy striving in Cruelty against me these four years,
thou hast but made thy folly manifest; alas, what am I that thou
shouldst thus strive against me, but it is the Living God that is on my
side, and hath preserved me hitherto, living Praises be to his Name
for ever.

In the Truth of God, unto which all must bow,

At first I was not so strong as I am now.

Holy Praises be to my Rock and Strength for ever,

For from his Love no Earthly thing can sever.

The End.

John Hillier Cooke 1667

